CERTAINE PRECEPTES, OR DIRECTIONS,

For the well ordering and carriage of a mans life:

As alſo œconomicall Diſcipline for the gouernment of his houſe: with a platforme to a good foundation thereof, in the aduiſed choiſe of a Wife:

Left by a Father to his Sonne at his death, who was ſometimes of eminent Note and Place in this Kingdome.

And publiſhed from a more perfect Copie, than ordinarily thoſe pocket Manuſcripts goe warranted by.

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70. c. 98.

BIBLIOTHECA · BODLEIANA ·

To the Reader.

Against good Counſell who will ſhutte his Eare,
At eaſie Rate maye buye Repentance deare.

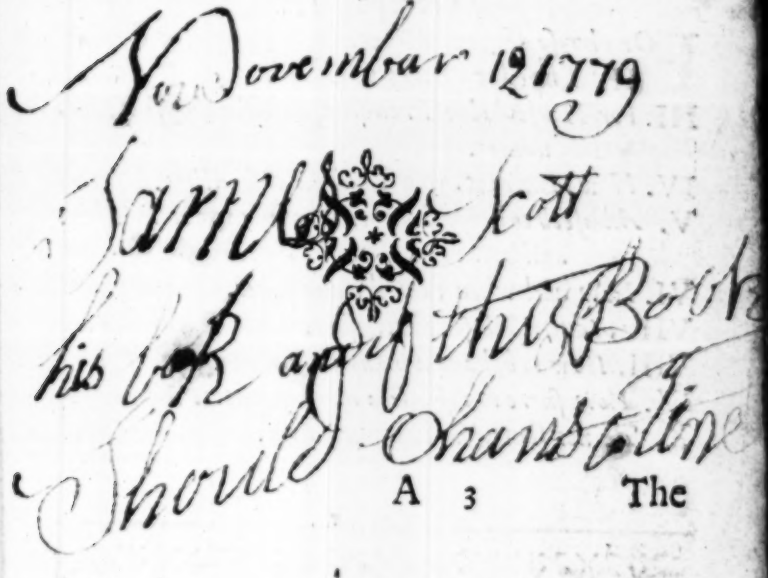
THE INDVCTION.

Eloued Sonne, the manie religious and morall vertues inherent in your matchleſſe Mother, vnder the winges of whoſe prudent and godly gouernment your infancie hath beene trayned and guided vp, together with your education, vnder ſo zealous and learned a Tutor, put me rather in aſſurance than hope (as *Tullie* ſome time exacted from his Sonne, from the onelie hearing of *Cratippus* his Maſter) that you are not ignorant of that ſummary bond, wherein you ſtand oblieged to your Creator and Redeemer; which is onely able to make you happy, both here and hereafter, in life and death: In mentioning whereof, I meane not only a bare and Hyſtoricall knowledge, but with a reall and practi-

call vſe adjoyned, without which, though with a ſeemely aſſumption, you could expreſſe to the World in a former habite and liuing portrayture, all *Ariſtotles* Morall Vertues, and walke that whole Booke in *Life* and *Action*, yet are you but a vaine and wretched Creature, the fayreſt out-ſide of the miſerableſt in-ſide, that euer was concealed by Tombe, or ſhadowing. And although I nothing doubt, your youth beeing guided, and your greene veſſell ſeaſoned by ſuch wholſome documents and inſtructions, deriued from ſo all-ſufficient Teachers, that you are not vnfurniſhed of ſuch needefull helpes, as may bee furtherers to your life and conuerſation: Yet that I may the better retaine and expreſſe the zealous affection, beſeeming a Father to his Sonne, or that you ſhould bee forced to deriue your ſtay and aduiſe, rather from the rule of Strangers, than from him from whom you are produced, and brought foorth.

Out of theſe fore-going Conſiderations therefore, thinking it not vnmeete, I haue eſſayed, from the affection of a Father, to giue you ſuch good aduertiſements and rules for the fitting and ſquaring of your life, as are gayned rather by my lõg experience & obſeruatiõ, than by much reading or Study: beeing ſuch (in my hope) with that good aſsiſtance, as ſhall *Seaſon your Youth like the deaw of Age*: to the end, that you entering into this exorbitant and intangling World,

Worlde, may be the better furniſhed to auoyde thoſe harmefull courſes, whereinto theſe daungerous times, and your inexperience may eaſily inſnare you. And becauſe I woulde not confound your memory, I haue reduced them into tenne Preceptes: which, if next to *MOSES* Tables, you imprint in your minde, you ſhall reape the benefite, and I the ende of my expectation and content. And thus they follow.



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PRECEPT I,

For the choyſe of your Wiues.

FIrſt, when it ſhall pleaſe God to bring you vnto Mans eſtate, making you capable of that Calling, vſe great prouidence and circumſpection, in choyſe of your Wiues, as the roote from whence may ſpring moſt of your future good or euill: *For it is in the choyſe of a Wife, as in a project of Warre, wherein to erre but once, is to be vndone for euer.* And therefore bee well aduiſed before you conclude ought therein: For though your Errour may teach you wit, it is vncertaine whether you ſhall euer find time to practiſe it: Therefore the more ſecurely to enter herein, Firſt, well conſider your eſtate, which, if in a true ſuruay, you finde firme and ſetteled, Match neare home, and with deliberation: But if otherwiſe, crazie and rented, then farre off, and with quicke expedition: Bee informed truely of their inclination,

which, that there may be a more equall Sympathie, cõpare it with your own, how they agree: for you muſt know, that euery good womã maketh not for euery man a good wife: no otherwiſe than ſome one good Diſh diſgeſteth with euery ſtomacke. After that, inquire diligently of her ſtocke & race, from whence ſhe ſprung, and howe her parentes haue beene affected in their youth. Let her not be poore, how generous ſoeuer: For Generoſity without her ſupport, is but a faire ſhell, without her kernell, *Becauſe a man can buy nothing in the Market without Money.*

And as it is the ſafeſt walking euer betweene two extreames, ſo chooſe not a Wife of ſuch abſolute perfection and Beauty, that euery carnall eye ſhall beſpeake you injury: Neither ſo baſe and deformed, that may breede contempt in others, and bring you to a loathed Bedde.

Make not choyſe of a Dwarfe or a Foole: for from the one you may beget a race of *Pigmeyes*, as they other will be your daily griefe and vexation: for it will irke you ſo oft as you ſhall heare her talke: and you ſhall continually finde, to your ſorrowe that feele that Croſſe, *There is nothing ſo fullſome as a ſhee-Foole.*

Touching the gouernment of your Houſe, let your *Hoſpitalitie* bee moderate, equalled to the meaſure of your eſtate, rather bountifull than niggardly, yet not prodigall, nor ouer-coſtly: for though ſome, who hauing otherwiſe conſumed

ſumed themſelues with ſecret vices, haue endeuored to colour their riots vpō their vertue, yet in my obſeruation, I haue not heard nor known any man growe poore, by keeping an ordinary, decent, and thrifty Table.

Baniſh Drunkenneſſe out of your Houſes, and affect him not that is affected therevnto: for it is a vice that impaires health, conſumes wealth, and transformes a man into a beaſt: a ſinne of no ſingle rank, no ordinary ſtatiō, that neuer walks vnattended with a traine of miſdemeanors at the heeles: beſides, for the credite thereof, to induce a man, I neuer heard other commendation aſcribed to a Drunkard, more than the wellbearing of his drink: which is a cōmendation fitter for a Bruers horſe, or a Dray-mans backe, than either for Gentlemen or ſeruingmen: for eſpecially the latter being taken tardy herin, is thereby doubly diuorced from himſelfe: for, beeing firſt ſober, hee is not his own man: and beeing drunke, hee falles ſhort by two degrees.

Beware thou ſpend not aboue three of the 4. parts of thy reuenue, nor aboue one third parte thereof in your houſe: for the other two partes wil but defray extraordinaries, which wil alway ſurmoūt your ordinaries by much: for otherwiſe you ſhall liue like Beggars in cōtinual wants: & the needy man can neuer liue happilie, nor contented, being broken & diſtracted with worldly cares: for thē euery leaſt diſaſter maks him ready

to mor-

to morgage or ſell: and that Gentleman that ſelleth an acre of lande, looſeth an ounce of credite: for *Gentilitie is nothing but auncient Riches*: So that if the foundation doe ſinke, the building muſt needes conſequently fall.

PRECEPT II,

Teacheth the Education of Children.

BRing your Children vp in obedience and Learning, yet without too much auſteritie, praiſe them openly, reprehende them ſecretly: giue them good countenance, and conuenient maintenance, according to your abilitie: For otherwiſe your liues will ſeeme their bondage, and then as thoſe are cenſured, that deferre all good to their ende; ſo that portion you ſhall leaue them, they may thanke death for, and not you. Marry your daughters betimes, leſt they marry themſelues.

Suffer not your Sonnes to paſſe the *Alpes*: for they ſhall exchaunge for their forraine trauell (vnleſſe they goe better fortified) but others Vices for their owne Vertues, *Pride*, *Blaſphemie*, and *Atheiſme*, for *Humility*, *Reuerence*, and *Religion*: And if by chaunce, out of a more wary induſtry, they attain to any broken Languages, they will profite them no more, than to haue one Meate ſerued in diuers Diſhes.

Neither by mine aduiſe ſhall you traine them vp

vp to Warres: For he that ſets vp his reſt to liue by that profeſſion, in mine opinion, can hardly be an honeſt man, or a good Chriſtian: For *Euerie Warre of it ſelfe is vnjuſt, the good cauſe may make it lawfull*: Beſides, it is a Science no longer in requeſt than vſe: for Souldiours in Peace, are like Chimneyes in Summur, like Dogges paſt hunting, or Women when their beauty is done. As a perſon of quality once noted to the like effect, in theſe Verſes following:

Friendes, Souldiours, Women in their prime,
Are like to Dogges in Hunting time:
Occaſion, Warres, and Beautie gone,
Friendes, Souldiours, Women heere are none.

PRECEPT III,

For Houſe-holde Prouiſion, and of the choyſe of Seruantes.

LIue not in the Countrey without Corne and Cattle about you: For he that muſt preſent his Hande to his Purſe for euery Expence of Houſe-hold, ſhall as hardly keepe Money therein, as it is for one to hold Water in a Siue.

And for your Prouiſion, Lay to buy it at the beſt hand, for there may beſometimes a pennie ſaued, betweene buying at your neede, or when the ſeaſon moſt fitly may furniſh you.

Be not willingly attended, or ſerued by Kinſmen

men or Friendes, which will ſeeme to bee men, as it were intreated to ſtay: for ſuch will expect much, and ſtead little: neither by ſuch as are amorous; for their heads are commonly intoxicated. Keepe rather too few, than one too manie: feede them well, and paye them with the moſt, ſo maye you lawfully demaund ſeruice at their handes, and boldly exact it.

PRECEPT IV,

How to intreat your Kindred and Allies.

LEt your Kindred and Allies bee welcome to your Table: Grace them with your countenance, and euer further them in all their honeſt actions, by worde, liberalitie, or induſtrie: For by that meanes you ſhall double the bonde of Nature: Bee a Neighbour to their good, as well as to their blood: By which reaſonable deſeruinges, you ſhall finde them ſo manie Aduocates, to pleade an Apologie for you behind your backe, ſo manie Witneſſes of your Vertues, whenſoeuer others ſhall ſeeke to depraue you: But ſhake off the Glow-wormes, I meane *Paraſites* and *Sycophantes*, who will feede and fawne on you, in the Summer of your Proſperitie; but in anie aduerſe Storme, will ſhelter you no more than a Cloake of Taffatie, or an Arbour in Winter.

PRE-

Aduiſeth to keepe ſome great Man to your Friend, and how to complement him.

BEſure you keep ſome great Man alwayes to your Friend: yet trouble him not for trifles: Complement him often: preſent him with manie, yet ſmall gifts, and of little charge. And if you haue cauſe to beſtow any great gratuitie on him, then let it be no Cheſt commodity, or obſcure thing: but ſuch a one as may bee dayly in ſight, the better to be remembred: for otherwiſe you ſhall liue but like a Hop without Pole, or a Vine without her Elme, ſubject to injury & oppreſsion, ready to be made a Football for euery ſuperior inſulting companion to ſpurne at.

PRECEPT VI,

How and when to vndertake ſuites.

VNdertake no Suit againſt a poore man, without receiuing of great wrong, for therin you make him your Competitor: Beſides that, it is helde a baſe Conqueſt, to triumph vpon a weak Aduerſary. Neither vndertake law againſt any man, before you be fully reſolued you haue the Right on your ſide: which being once ſo aſcertained, then ſpare neither coſt nor paines to accompliſh it: For a Cauſe or two being ſo cloſe followed, and well accompliſhed, may after free you from Suits a great part of your life.

PRE-

PRECEPT VII,

Aduertiſeth for Suretieſhippe.

BEware of Suretieſhippe, yea for your beſt Friend: For hee that payeth another mans debts, goeth the way to leaue other men to pay his, and ſeeketh his owne ouer-throwe. Therefore if hee bee ſuch a one, as you cannot well ſay nay, chooſe rather then, to lend that mony from your ſelues, vpon good bonds, though you borrowe it: ſo may you pleaſure your Friende, and happily ſecure your ſelues.

In borrowing of Money, bee euermore precious of your word: For hee that hath a care to keepe daye of payment, is lord-commaunder many times of another mans Purſe.

PRECEPT VIII,

How to carrie a Mans ſelfe towardes his Superiours, and Inferiours.

TOwards your Superiours bee humble, yet generous: with your Equalles familiare, yet reſpectiue: towardes your Inferiours ſhewe much humilitie, with ſome familiaritie; as to bow your body, ſtretch foorth your hand, vncouer your head, and ſuch like populare complements: the firſt prepareth way to aduancement: the ſecond will make you knowne for men well bred: the thirde gaineth a good report, which once gained, may eaſily bee kept; for high humili-

milities are of ſuch reſpect in the opinion of the multitude, that they are eaſilier won by vnprofitable Courteſies, than by churliſh benefits: Yet doe I not aduiſe you, ouermuch to affect or neglect popularitie.

PRECEPT IX,

How farre to diſcloſe a Mans Secrets.

TRuſt no man with your Credite, or Eſtate: For it is a meere follie for a man to inthrall himſelfe further to his Friende, than that hee needeth not feare him beeing his Enemie.

PRECEPT X.

BE not ſcurrilous in conuerſation, nor Stoicall in your wittes; for the one maketh you vnwelcome to all companies, as the other pulleth quarrels on your heads, and maketh you hated of your beſt Friends.

Ieſtes, when they doe ſauour of too much trueth, leaue a bitterneſſe in the minds of thoſe that are touched.

And, although I haue alreadie pointed at theſe incluſiue, yet I thinke it neceſſarie to leaue it to you as a Cantion, becauſe I haue ſeene manie ſo prone to quippe and girde, that they had rather loſe their Friende than their Ieſt:

And

And if by chaunce their boyling Brayne yeelde
a quaint Scoffe, they will trauell to bee deliue-
red of it, as a Woman with Childe: But I
thinke thoſe nimble Apprehenſions, are but the
Froth of the Wittes.

FINIS.

Venetscot
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